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John F. Goucher  
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MISSIONS IN  
RELIGIOUS EDUCATION

an address by

REVEREND E. MORRIS FERGUSON.....

General Secretary of the New Jersey

Sunday School Association.....At

THE NORTH JERSEY YOUNG PEOPLE'S

MISSIONARY INSTITUTE, Newark, N.J.,

October 2, 1906.

MR. FERGUSON:

I deeply feel, Mr. Chairman and dear friends, my inadequacy as a speaker to such a topic as this, or as a factor in such a plan as this Missionary Institute exemplifies, and I crave your pardon and the pardon of the leaders of this Institute if by some misconception of the function I was designed to subserve or some defect in my own ability to grasp the problems and present them to you, the plan of the leaders should at this point seem to fail. I could wish also that I had the opportunity more fully to develop the thoughts that the theme has brought to me.

I think the topic MISSIONS IN RELIGIOUS EDUCATION would probably embrace all forms of religious education. We shall by common consent confine it at this time to such religious education as is or can be gotten through the Sunday-school. And the Sunday-school we shall understand to mean not that visible and limited institution which some of us know, strong in its good intentions and earnest efforts but weak in its

the world. The world is a complex system of interconnected elements, each with its own unique characteristics and behaviors. In order to understand the world, we must therefore study the individual components and their interactions.

The world is also a dynamic system, constantly changing and evolving over time. This means that our understanding of the world must also be constantly updated and refined as new information becomes available. It is important to remember that the world is not static, and that our understanding of it must reflect this reality.

In addition to being a complex and dynamic system, the world is also a highly interconnected system. This means that changes in one part of the world can have significant impacts on other parts, both near and far away. This interconnectedness makes it essential to consider the broader context when studying the world, and to take a holistic approach to understanding it.

Finally, the world is a system that is constantly being shaped by human activity. This means that our actions as individuals and as societies have the potential to have a significant impact on the world. It is therefore important to be aware of the ways in which our actions can affect the world, and to strive for more sustainable and responsible practices.

educational performance, able to claim on its record a more than fair share of the franchise of the congregation, but rather the strong, well-graded, capably equipped school and college of the local church, able to be the Church's educational arm, able to cover the ground and do the work, and therefore by historic precedence and educational necessity taking over and uniting with itself all that other educational work which is now in many cases being conducted under other leaderships and by different and sometimes conflicting plans.

That all the educational work of the Church for the same set of children and young people should be done in accordance with one plan, harmonious and mutually supporting, not by happy accident but by wise and well-considered design, surely needs no elaborate proof as an abstract proposition. That it is not good, especially for our junior children to have them the object of affectionate but competitive attention by two sets of teaching enthusiasts who seldom compare notes and whose impulses and plans of work come from wholly distinct centers of propagation, has been noted by many pastors and other friendly observers and lamented by many of the enthusiasts themselves. That the Sunday-school as the senior and the more comprehensive institution is the one to take the lead and do the assimilating when the time for assimilation is ripe may also

comes and problems in our community. I understand  
that you are working on the same task with quite a  
different history. Many people who visited our exhibition  
here, thought about 1970 in relation to some previous  
but more or less 1960. There was a certain affinity that we did  
not have with the 1960s. There were no big changes  
in the 1960s which affected everybody. The situation  
did not affect everybody like it did us. And so  
without being too much of a generalist, I think that  
there were a lot of people who were part of the 1960s  
but did not directly affect the situation. So the issue is  
more about how movement and art can help people to  
understand what they are doing to the environment  
and to better understand the impact of their actions  
on the environment. And that's what I think is important.  
And my suggestion is that you can consider to do  
something and to include the environment in the campaign  
you're doing. Because you know how important it is  
to have your campaign reflect the environment. And  
so I would suggest that you consider to do something  
like that. I hope that you will consider the suggestion  
and that you will do something to help people to  
understand the impact of their actions on the environment.

fairly be assumed ; but that the present is inconvenient and ill-fitting on the human diversity of operation ought to be maintained, as must any doctrinaire attempt to enforce jurisdiction or to seek uniformity for uniformity's sake, will I trust meet with equally unanimous approval. I think I feel about the uniformity as Madame Roland felt about liberty, "How many crimes have been committed in her name !" I have no sympathy with any plan for unifying things for the sake of anybody's principle, but only for the sake of demonstrated increase of efficiency. Yet I cannot banish from my thought the vision of the Sunday-school to be wherein all the teaching now done in its classes, and all the training, culture, instruction, and fitting for wider service now confined and attempted in the Senior and Junior Young People's Societies, Mission Bands, Loyal Temperance Legions, Boys Brigades, and other plans for cultural work in the local church shall happily combine. In all our plans therefore for introducing and developing missionary teaching in the Sunday-school, you will understand that I can be a party to no plan by which any distinct portion or element of the missionary teaching or training of the children and youth of the local church is to be definitely and pre-eminently committed to the Young People's Society of Christian Endeavor, or to a society backed by the Woman's Christian Temperance Union, or to a band affiliated with the denominational woman's board of missions, or to



any other local end of the general agency different from the Sunday-school. The teaching work of the local church must be one. We may not now see our way clear to make it one, but we can no more rest in isolation and disunion than to Lincoln's sapient vision this country could continue half slave and half free.

I have stated my views on this point thus clearly because this question is sure to emerge the moment we fairly attack the work of introducing missions into the Sunday-school, and we ought not as serious workers to play the ostrich and hide our heads in the sand in the happy expectation that somehow or other this great question of jurisdiction is going to settle itself, but rather prepare by mutual conference and exchange of views for that readjustment of relation and function which all thoughtful observers must necessarily see.

I desire also before beginning what I had designed to lay before you to call your attention to the interesting connection that exists between the problem of the field and the problem of the Sunday-school of the local church generally. What the leaders are studying in large the local workers are necessarily meeting and having to face in small, hence as I set before you tonight certain problems which I consider to be the problems of missionary education in the Sunday-school, problems which must one by one be met and faced by the strategists of missionary Sunday-school progress, I want you who

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represent, not the Young People's Missionary Movement, or the Board, or denomination, or the mite society, or the state union, of your church, or any other large affair, but are merely a worker in the local church sent here to get what you can to take back in practical form and introduce in your own limited circle--I desire that you shall join me tonight and all these others in an honest facing of the problems that confront us all, large and small, wholesale and retail workers, in attempting to introduce missions as a definite factor in religious education.

I wish also before I leave the topic of the Sunday-school to say--though it is hardly necessary for me to say, to any of my Sunday-school friends who may be here, that I believe in Sunday-school gradation. Not the old fashioned conception of the Sunday-school as a church service so to speak for the children and young people, or the half modernized conception of the Sunday-school that thinks of it as a room where the little children are gathered together back of certain devices most ironically called sound proof partitions and taught there by a company of people who remain in that particular place whereas all the rest of the Sunday-school is a series of classes tributary to one superintendent and led by teachers who never change the individuals whom they are set to teach until those individuals marry or otherwise leave the jurisdiction of the Sunday-school, for that conception I think we have fortunately outgrown and we are rapidly being borne on the current of Sunday-school

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which took place the previous year. In general, yields were no

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QUESTION: Do you think that the only other side of your case

## Sunday-

progress to that other kind of school that seeks to assimilate the methods of secular education and that which creates a separate institution for each well marked period in the life of the child, having a beginner's department for the kindergarten period, a primary department for the little child period, a junior department for the active boy and girl pre-adolescent period, an intermediate department or whatever other more felicitous name you may invent and apply for the early adolescent pupils from twelve and thirteen up to sixteen, and a senior department for the young men and the young women of the Sunday-school, and an adult department for all who come under that classification. The Sunday-school of the future will more and more differentiate these departments, and instead of the visible unity of a great company like this with one leader at the desk making all one by the force of his personality, we shall have a functional unity created by the fact that each department though in a separate room, and if need be in a separate building, shall completely subserve its own special function, and shall do for that particular age of the child all that the Sunday-school ought to do, and shall deliver the graduates of that department as candidates for membership in the next higher department, completely equipped as pupils of that age ought to be equipped for the work that will then lie before them. That is the Sunday-school we are coming to. And I claim as a cooperator in the great

and the new state took up the task with all seriousness.  
With these modifications we can now be satisfied with our calculations  
and believe that our initial estimate of probably 5000  
discreet, public acts by which old and new structures  
in Boston were demolished will not significantly change  
over a century. This will tell us the probability of surviving  
structures being directly involved in any given year.  
Finally, we compare the estimated probabilities for finding  
any one of the four types of buildings in Boston with the probabilities  
of finding any one of the four types of buildings in New York City.  
This gives us a measure of the relative safety of living in New York  
compared to Boston. The numbers in Table 1 show that the  
probability of finding a building that would completely burn down  
in Boston is about 1.5 times greater than in New York. This  
means that there is about 1.5 times greater chance of a building  
burning down in Boston than in New York. This is a significant  
difference, but not a large one. The difference is not large enough  
to justify the higher insurance rates in Boston compared to New York.  
The difference is also not large enough to justify the higher  
insurance rates in Boston compared to New York.

task and cause of bringing in that new Sunday-school, that lives up to the situation in Jesus Christ that it can live to the boys and girls and the young people, and that is willing to be judged upon its merits, not only as an educator in the narrower sense, but as a savior of souls and a promoter of spirituality--I claim as a missionary worker and as a cooperator in the work of bringing that to pass, same and as a position from which I face the work, that only as the Sunday-school is graved in there any hope whatever for an effective introduction of missionary material.

Now I said that we were face to face with certain great problems. I was most unfortunately compelled to decline the kind invitation that was extended to me to go up to Silver Bay for two or three days in advance of the general missionary conference you held up there where none of you were present and took part. It involved a certain statement of principles and methods that has been probably made the textbook--I trust it has--of this missionary institute, a statement concerning missionary education in the Sunday-school in which it sets forth three theses:

1. Missionary instruction is an essential part of religious education and should be included in the curriculum of every Sunday-school, by certain devices set forth.
2. A missionary atmosphere should be created in the Sunday-school through its worship, according to certain specifications, and
3. The agencies directly or indirectly affecting

and the number of people who have been infected by the disease has increased. In fact, since the outbreak of the disease in December 2012, more than 100,000 people have fallen ill with the disease, and over 3,000 have died.

What has caused such a rapid increase in the number of cases? One reason is the lack of effective medical treatment. Another reason is the lack of effective prevention measures. In addition, there is a lack of effective medical treatment. This is because the disease is highly contagious and can spread easily through contact with infected individuals. Therefore, it is important to take preventive measures to prevent the spread of the disease.

What are the symptoms of the disease? The most common symptom is fever, which can reach up to 40 degrees Celsius. Other symptoms include coughing, sore throat, and difficulty breathing. These symptoms are similar to those of the common cold or influenza.

How is the disease transmitted? The disease is transmitted through respiratory droplets, which are released when an infected person coughs or sneezes. These droplets can travel up to one meter and infect other people who are nearby.

What is the best way to prevent the disease? The best way to prevent the disease is to avoid close contact with infected individuals. This means avoiding crowded places like public transport and crowded areas like shopping centers and restaurants.

What are the treatments for the disease? There are currently no specific treatments for the disease. However, there are some medications that can help relieve symptoms, such as paracetamol and ibuprofen. It is also important to stay hydrated and get plenty of rest.

Conclusion: In conclusion, the disease is a serious health threat that requires urgent attention. It is important to take preventive measures to prevent the spread of the disease, and to seek medical treatment if you suspect you have the disease. By doing so, we can help protect ourselves and our loved ones from this deadly disease.

the Sunday-school should cooperate to develop the missionary spirit, in various ways set forth which are more or less interesting to those who have to do with these larger schemes. I have read this presentation with great interest and satisfaction. I most heartily approve of it so far as it goes, but speaking as a Sunday-school man I am convinced that it does not begin to go far enough; in some respects it fails to grasp the real crux of the problem.

As I look at it, we have before us no fewer than seven problems to solve and we must address ourselves to the solving of them in more or less this order. I am not a stickler for the order, but I believe that as we progress in the work of introducing missions into the Sunday-school we shall find ourselves face to face with these problems one by one.

The first one is the problem that lay before this Conference at Silver Bay, and that is the problem of causality. In other words, by what agency and initiative are missions as a study to be brought into the Sunday-school.

Now, you can look one another in the face, you may sing songs and pray prayers, and you can dream dreams and see visions as much as you please, but when you are through you must settle down to the question, Who is going to do the work of getting missions into the Sunday-school? Nor



do you answer that question when you seek to fling back responsibility into somebody's face and get up and say it is the superintendent's business to put missions into the Sunday-school, he is the leader of the work there; or turn around and say no, it is the pastor, he is the divinely appointed, etc., etc. Friends, we shall not get anywhere by talk of that description. We are not going to make progress by seeking to put the blame of inertia and inaction upon somebody else. Let us as wise strategists take counsel together and see whose business it is to do the work, or rather, in what respect is it my business to do this work, and who is the one next to me whom I could reach who is better able than I am to some special act that will result in getting missions into the Sunday-school. The problem of causality is before us. We must settle who is to take the initiative and go forward in this respect.

Now, under this head I can see two alternatives to choose between. On the one hand we may relegate this work of bringing missions into the Sunday-school to the missionary enthusiasts of the congregation and of the field. It is lying in their hands at the present to a large extent. Some of my friends in New York who have been the fathers of the conferences called there of which the Young People's Missionary Movement is the delightful and most efficient fruition, are at work trying to get missions into the Sunday-school. They are answering this question of causality by themselves taking the initiative. And so far as it is proper for me to be a critic



of their actions, they are acting with great wisdom and discretion and with a most happy and encouraging measure of success. But shall missions always be in the hands of missionary workers as a thing to be brought into the Sunday-school? I foresee trouble if that status shall remain because it will be impossible for you as missionary workers to know all that there is to be known of the strategy of the Sunday-school, and you are liable as specialists along another line to make some mistakes or at least to fail to grapp fully all the possibilities that you might secure. And on the other hand, and very much more significant than that, you are liable to have your motives impugned and questioned and your efficiency marred thereby. There is a certain class of people who will immediately say--I should not be surprised if some of them had spoken of it already--"These people are simply seeking to increase the money that is to pour into the treasuries of the missionary boards. I regret to say that the action of ecclesiastical bodies regarding the Sunday-school and missions has in time past looked very much too significant in this direction. I have said that so far as I could judge the work of my own particular denominational council, that according to the resolutions of their Sunday-school committee as adopted by the various bodies one after another they seem to think that the efficiency of the Sunday-school is bound up in three great propositions:

1. The Sunday-school should contribute liberally to all the boards of the Church.

which among 6000 patients was least satisfied about the effectiveness of their treatment and the most dissatisfied about the quality of care received.

2. It should teach the catechism which stands as the historical embodiment of the faith of that particular denomination.

3. It should buy all its Sunday-school goods at the denominational store.

And just so long as we allow ourselves to be caught in that particular culdesac we are going to be very slow in the progress with which we push missions into the Sunday-school. We must purify ourselves from any self-seeking in the matter. We must not even be thought of as wishing all Sunday-school workers to be desirous of developing a missionary spirit in the Sunday-school as our chief end and aim. Once we can stand upon the completely disinterested platform of desiring the Christian culture of the child for the child's sake, of wishing that his own soul may grow, and may grow through the assimilation of missionary nutriment and the development of a missionary spirit in his heart for his sake and for the sake of that work whercunto Christ has called all individually, whatever may happen to the missionary cause that we love thereby, until we can get upon that platform, which is the Sunday-school's true platform, we are liable to question as to the complete purity of our Sunday-school motives as introducers of missionary material into the Sunday-school.

Therefore I offer as the other alternative to this that Sunday-school workers and missionary workers shall get together and jointly seek to cause missions to be introduced into the Sunday-school; that the missionary



workers shall wait upon the Sunday-school people for a verdict as to how far missions are needed in the Sunday-school, and that the Sunday-school workers shall return the compliment by going to the missionary workers and respectfully scouring from them that wealth of missionary material of which they are the proper purveyors to the ends and for the needs of the Sunday-school and its great curriculum and abilities as the chief contributing end of the causality of this reform. Let us seek together not as missionary workers but as missionary Sunday-school workers and as Sunday-school missionary workers to get missions into the Sunday-school, and let us then both in the field and in the local church not be found as missionary people trying to split the Sunday-school in the interest of missions. Others are trying to do that for other reforms and we do not wish to be found in that company.

Sunday-  
Let us go into the school as Sunday-school workers, take a class if you please, do something that will enable us to qualify from the Sunday-school point of view. Then let us bring in our class all we can bring from the missionary treasuries of suggestion, stimulus, and information.

Secondly, we have the problem of interest, which educationally at least is fundamental. How shall we make the Church want to bring missions into the Sunday-school and the teachers and pupils want to study them? For lack of the study of that problem, one great reform in our public school system has sadly halted, and that



is the reform of scientific temperance instruction in the public schools. I had something to do some years ago with the work of introducing in New Jersey a scientific temperance instruction law under the initiative of that able legislative general, Mrs. Mary H. Hunt, now deceased, and from the little I have seen of the workings of that law I know that had Mrs. Hunt and her fellow counselors studied more carefully the interests of the public school people, had they been willing to sacrifice a few pages per textbook and a few hours per week and month in order to get a proposition on which their public school friends could unite, had they gone farther than to revise textbooks and make sure of their scientific experiments and mount their guns against Professor Atwater and other disturbers of their peace, they would have had very much greater success in their most noble and laudable endeavor. And we missionary people seeking to bring missions into the Sunday-school must remember that the first thing we have to do is to create a seeking and a desire on the part of the people who are to take it in. And if we cannot put missions to our Sunday-school friends as an interesting and desirable thing we would do well to wait, to stand, to go back and reconsider and let the thing lie on the table as long as may be necessary for our enterprise to equip itself with this necessary characteristic. We must make missions interesting.

Now how that is to be done is a long and a most complex story. We will refer this particular problem



to those brilliant leaders of ours, the secretaries of the Young People's Missionary Movement. If they are not able to work out this problem of interest I don't know who is. I believe in them and in their power to compass this issue and to produce printed matter, propositions that Sunday-school people all see the need of and will cry for and will gladly make a place for in their schemes. It must be done by them or by someone else.

Thirdly, we have the great problem, the crying and difficult problem of substitution. By what substitution and exchanges shall room be made for the teaching of missions in the Sunday-school? Now, there you are. We are against an issue that will not down. "Gentlemen may cry peace, peace, but there is no peace." The Sunday-school at present is occupying a certain definite place. The teacher teach for a certain definite number of minutes, which in many cases, like the number of the elect in the Westminster Confession of Faith is so fixed and certain that it can be neither increased nor diminished. That is common Sunday-school fact, whether good theology or not, and we are therefore obliged to consider the question, what are you going to put out when you bring missions in. You cannot blank that issue. You may say to the churches, well, we won't sing quite so many hymns. Then you are up against the chorister of the Sunday-school and you have raised the issue with him. You may say we will hold them ten minutes later and put that additional



ten minutes on missions. What then are you going to say to those mother that let their children go to Sunday-school and expect them back for dinner if the school meets at noon. What are you going to say to the pastor when the school meets at half past nine and has great difficulty to meet as early as that and church begins at half past ten, and the fathers would rise in their graves if it was proposed to make it begin at quarter to eleven. You have thus particular local issues to face and you have got to settle them, and though they may not seem to be important to you, they are very important indeed to the people whom they may concern. Those young ladies for instance are only waiting until the bell rings in order that they may take that walk. That walk may not be important to you but have got reckoned with them and if you cut that walk off completely you are going to lose some of these people and the school can't teach them missions or anything else. Therefore we are face to face with this problem of substitution and we might as well settle it at the beginning as to have to settle it by default at the end. The conditions vary, just a few have been suggested, but the most important question, the one we might as well meet right now is this question, Shall missionary lessons be alternative with Bible lessons, shall we put out some of our Bible teaching in order to bring some missionary teaching in? Now, there you are. On the one hand we have people who will say, No the Bible is the textbook of the Sunday-school

of which you had been sent - sufficient to determine what  
 to do with the horses that had just reached you at the  
 end of October and those will remain with you & subsequently  
 until you get home again and lastly - when it seems convenient  
 to the Army Corps to return 2 horses back under existing  
 law that no horses or mules of whatever kind, and  
 whatever quality ever come out from Texas to engage in  
 the service except those of the 1st Cavalry Regt. and  
 independent units and out of 1000000 of soldiers to have  
 come from the Tex. side 1000000 were sent to Mexico. And  
 they are accounted for as being in the field because they  
 were either left by General Crockett when he fled  
 towards Matamoras or killed during his retreat down the Rio  
 and there are nearly 50000 left after gathering 1000000 men  
 and so you see that part - Please note also that you  
 do not need any horses. The Army can not be responsible  
 for the horses you may purchase the Army will not be  
 held liable for any damage you may sustain except to horses  
 of your own or Government and otherwise or otherwise  
 in case of loss or damage to property than that which  
 is liable as damage to your property and the Army will not be  
 liable for any damage to your property except to horses  
 of your own or Government and the Army will not be liable  
 for damage to horses which are taken up in the field under  
 the direction of mounted cavalrymen than God bless  
 you and I hope to see the day of Gods judgment upon  
 you. The publick expectation you will be made to pay  
 for your sins - and when you will be made to pay

and such it must remain and we cannot consider a proposition to lay it by for one Sunday a month or for three months and put in missionary lessons instead. Others will say, we will teach Bible lessons with a missionary twist to them and we will bring missionary illustrations but we will not take out the Bible lesson and put a missionary lesson in its place. That would be doing an injury to the word of God. Well, I honor the sincerity of those people and I greatly honor their love for the word of God, but I would as a friend of the Bible rescue the Bible from what I deem such a false position. I would have it rest in the Sunday-school upon a more substantial foundation than tradition and custom and doctrine. I would have the Bible there because we cannot get anything else that is so good for the purposes for which we wish to use it, and I would have it stand upon its merits and fight its way alone and upon such merits I predict that when the issue has been joined with the most perfect freedom, when the Bible has been treated exactly as they are treating it in the practise Sunday-school over there under the shadow of Teachers College in New York, where they have emancipated themselves from any preconceived idea as to what is right thing to teach and are experimenting with the life of John G. Paton in the place of any other lessons. When the Bible has emerged from the grasp of the experimenter we shall find it holding the most important place in the curriculum



of the Sunday-school, the unique textbook with which we cannot dispense. But on the other hand I believe that if we release ourselves from preconceptions along this line and are serene in our confidence in the word of God and in our own position as lover of it and believers in its divinity and its unique position and power--if in this position we consider this problem as free men with that freedom which is the essence of education in every place and every time, we will find that we are simply working out the Bible to its logical conclusion when we introduce lessons based upon the principles that we had to go to the Bible to learn and that grew out of the history of the situations which the Bible was written to teach and to transmit to us. In other words, when we have taken the life of John G. Paton, if you please, or any other appropriate missionary material, and have addressed ourselves for any particular three months to the study of that on its merits as scholarly material and with no attempt to coalesce this particular material with some other assigned and appointed Bible material or Bible course, we will find that we will simply have worked out the problems that the Bible set for us. We shall be still studying the Bible as exemplified in the life and the teaching of John G. Paton, and we shall come back to a more definite study of the Bible fraught with a spiritual power and clarified of vision as to the workings of the Bible such as we did not have before. In other words, I foresee the coming of such a



time as that and though I gladly agree that this is a position where we must be persuaded in our own minds, yet I say as a Sunday-school man and as a teacher of the Bible in the Sunday-school and not as a teacher of missions in any indefinite or unconcerted way--I say that I want to see missionary instruction in the Sunday-school and when it is brought into the Sunday-school I want to see it brought in on its merits and "by your leave" of nobody. I want to see it go in and be given a fair place and an honest trial. I don't want to see it go in with the handicap of having to fight for its existence, with the permit that these missions be experimentally taught for a little while provided they are under the caption of some particular Bible lessons. That isn't a fair trial; it isn't fair to you as missionary workers. It will fail. You cannot win. Not until we have not a franchise, not until there is a place made for the Bible in the Sunday-school and by a definite acceptance of some program of substitution by the bringing in of missionary material and the laying to one side of some other material that previously occupied this ground are we going to give missionary instruction a decent chance. I believe it has especial value as a substance for character building in the Sunday-school.

Fourth, we have the problem that will immediately emerge as soon as we face this third problem, the problem of correlation. Missions having found its place along side the other lines of study, how shall these be made one? That is one of the high educational problems of the day. Our public school friends by no means have com-

to add new ones? Well, I think the first big job  
would be to get rid of the ones we don't want. A  
lot by myself I've had some difficulty getting to the top & the  
main reason is we have been developing and it's hard  
to move & and you can't understand or understand how to  
get back into something and get off something you've  
done. So the first thing I would do is to take a look at all  
the things I've done & figure out what's good & what's not so  
good. Then go from there, start a new, go back to the old one  
or start a new one and keep on at it. One of the first things I  
would do is to make small goals, and then gradually add more  
and more until you're satisfied with your development.  
Secondly, I think it's important to work with others &  
communicate with them. I mean, have somebody to have  
a different opinion or point of view. You can always  
work by yourself, but it's better to have someone else  
work with you because they can give you different  
ideas and different ways of looking at things. It's also  
important to have someone to talk to about your  
problems, because it's easier to talk to someone  
else than to yourself. I think it's important to have  
a support system and to have people who  
believe in you and who can help you through  
the difficult times. I think it's also important  
to have a mentor or someone who can guide you  
through the process and help you stay focused.

pletely solved it with regard to secular instruction. They are progressively working to correlate one study with another so that the boy shall not have to have a grammar cell in his brain and an arithmetic cell along side of it, and between these two a great gulf fixed, but he shall learn his grammar, and arithmetic, and language, and history and all his other disciplines and studies as one common enterprise. We will have to solve that problem in regard to missions and Bible study. I earnestly hope we will postpone our efforts to correlate missionary instruction and Bible instruction until after we have got the franchise of which I have just spoken. Some of the propositions on this blue paper of the Conference\* strike me as a vicious attempt to work out correlation before they have worked out substitution. They want us to give "the missionary treatment of such lessons of the International or other series as are clearly missionary in spirit or content". Well, I sincerely hope that will be done, but it is the merest drop in the bucket as compared with what is to be done with the real problem. We can't do it in any parenthetic sort of way. This problem will be here to be solved when we shall have some missionary instruction and Bible instruction, and then we shall need to work out correlation. But it is too early to work on that problem now.

Fifth, we will have the problem of standardization. How can the general plans outlined and forms of missionary teaching be so simplified and standardized as to be susceptible of adoption and operation in the little schools. You

\*The Statement of the Conference on Missions in the Sunday-schoo



missionary people and some of your friends here that hail from New York City, if you imagine that the typical Sunday-school of the nation is a school of 250 members, I wish I could have brought you with me to the County Sunday-school convention from which I have listened to this meeting and let you hear the reports from the ninety-seven schools. I do not believe that so many as twenty of them had as many as one hundred members all told. The bulk of the Sunday-schools are schools of from thirty, to forty, to fifty members, and they have to solve their problems right where they are, and nothing exasperates these workers more than to have some plan of solution of a difficulty laid before them, a solution that would be easy in a school of 500 members, a perfectly organized phalanx as it stands before them. When you are working with a big school you can solve the problems in some such way as this. I imagine the report of somebody on one of these problems. He says, "We had this thing to do. We thought it over and just appointed a committee of five and they met and worked the thing out and laid out a plan. We had it mimeographed and submitted it to the teachers. We went down to 156 Fifth Avenue (or to some other headquarters) and got what they had and divided it up among the people, etc., and so on." That is all very pretty, but what are you going to do with the Sunday-school that meets in the little district school house with only three or four teachers, where this is not an educational impetus or ideal within fifteen miles of you, where this not a man or woman, pastor, teacher, or even a public school teacher who knows how to get at the



work or how to work out the problem. You can't make progress in that most important area of our field until you standardize, until your plan gets down out of the air onto paper, worked out after experimenting in the large churches and Sunday-schools. That is where God is calling one of you to go forward. We want people who will not be afraid to do things because nobody yet has got up and said he tried that, but we want people who will make experience for others to follow. When it has been worked out in some of the large churches, when it has been taken up in all the County and State Conventions, when it has got into the cheap tracts and plans, nice little clean-cut propositions, things that a persons of limited educational experience can get hold of and work out, when after many experiments with expensive literature and material we steadily work ourselves down to the ten cent and fifteen cent proposition, when the material foundation becomes a Garfield and Mark Hopkins affair, simply a log between, simply a question of personality and influence, then your plans are in fair way to be introduced into the country Sunday-schools, that fount of development and progress, that never failing urn from which the best teachers of your city churches are continually being poured, that source, that mountain brook the beginning of the rivers of church activity which we in the later stages of their development



reap, and which we must never forget or leave out of our sympathy and our calculations.

Now then comes the sixth problem and that is the problem of teaching efficiency; all the plans for introducing missionary instruction into the Sunday-school in the world are not going to avail unless we have teachers who can work them out properly in presenting them to the children. That is a big subject. I will therefore leave it on the table for us to solve and settle later, merely pausing to say that with the plan of having the teacher continue with the class year after year will not develop teaching efficiency, and I therefore call upon you as Sunday-school teachers to bring in this great reform, so that our teachers will be appointed to their work from year to year with the distinct understanding that they are going to be transferred to another class when that class outgrows the grade in which the teacher is working at present.

In the seventh and last place we have the problem of utilization. What ends do we propose to secure through the introduction of missionary teaching in the Sunday-school and by what methods? There we are. What are we going to do when we get missionary instruction into the Sunday-school. That is the problem I want to leave with you as an inspiration for further conference and discussion.

As I intimated at the outset, the old fashioned idea of this thing was that we only get twenty dollars



from the Sunday-school now and we want to get fifty! The pastor comes down to his church and says the conference apportioned so much to our church and so much of that has got to be raised in the Sunday-school. Let us introduce missions because that will make them better giving machines for the benefit of our conference, of our board. We repudiate that low ideal. Perish the thought of raising any money as the result of this work! If you take such a position as that you absolutely tie your hands and gag your mouth for any efficient work. As the teacher goes before his boys and girls they understand the interestedness of his words and if they think that either you are going to use that money yourself or that somebody is going to give you the credit for the large amount of money you have gotten them to give you are off the path. There is no thoroughfare that way. Nor are we primarily working for the development of a missionary spirit for missionary ends. It is a great end but it is time the Sunday-school arose to a sense of its duty to train people who among their other Christian graces shall abound in the grace of missionary enthusiasm. But if we go into the Sunday-school as missionary workers to seek to raise such a spirit question of self-interest will arise again. We are working intelligently for the development of missionary enthusiasm on the part of the people, though our real end in view, as I think I have already intimated, is the culture of Christian character. For that we teach God's word. For that we bring the

1990) one of the first and most famous art works  
from this era was created by the French artist, Jeff  
Koons, in 1981 entitled 'Gazing Ball' (Koons, 1981).  
The artwork depicts a large, shiny, metallic ball  
reflecting the surrounding environment. It is  
an example of how Koons has used repetition, magnifi-  
cation and distortion to create a sense of  
chaos and confusion with his work. In 1990,  
the artwork sold at auction for \$10.4 million.  
This artwork may have been the first to popularise  
the concept of 'postmodernism' in art. Postmodern  
art is concerned with the notion of meaning and  
meaninglessness. It is concerned with the  
idea that there is no single, clear-cut meaning  
to art. Instead, it is concerned with the  
idea that meaning is subjective and  
is determined by the viewer's own  
interpretation of the artwork. This is  
in contrast to traditional art, which  
is concerned with the idea that  
there is a single, objective meaning  
to art, which is determined by the  
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Bible and adapt it appropriate to the conceptions of little children. And age by age along with the principles of the Bible we bring them the living principles and truths of missions and missionary workers, the principles of the sermon on the mount, and the tenth chapter of Matthew's gospel, and the fourteenth of John's, as exemplified in the marvelous careers of men and women whom we know and love, and in the development of the causes and movement that we delight to recount, to exhibit, to illustrate and to have a part in. It is therefore the ideal of the mind of Jesus Christ for which we strive. We believe that missions are a part of the mind of Christ, that the great commission is an integral portion of his gospel, and we seek to form this in the lives of our boys and girls.

Now, by what methods are these to be brought about? The missionary conference at Silver Bay has suggested some. They mentioned supplemental lesson instruction. I believe in supplemental lessons as the necessary link between the International lesson or one lesson for all the Sunday-school and those graded lessons which are coming some day and which we are going to have by International sanction. In the meantime I would urge independence on the part of every one of you as Sunday-school workers. I know not what you are going to say in beginning, I know not what you have determined upon in this Institute, but for myself I claim as a Sunday-school worker freedom to consider first the needs of the children

the government until December 27, 1945, and the first  
ministerial election took place on 20 and 21 December 1945.  
The new government was led by Prime Minister J. R. Diefenbaker,  
and included 10 former members of the previous government. The cabinet  
of the new government included 10 former members of the previous government and 10  
new members. The former ministers included the following:  
Finance: G. L. Clark; Agriculture: W. E. Evans; National Resources: C. D. Howe;  
Transport: H. C. Coates; War: G. G. Brewster; Fisheries: C. W. Scott;  
Dominion Lands: W. E. D. C. MacLennan; Justice: G. L. Smith;  
Internal Security: G. L. Smith; Postage and Telegraphs: G. L. Smith;  
Health: G. L. Smith; Labour: G. L. Smith; National Defence:  
G. L. Smith; and Postmaster General: G. L. Smith.

The new government was formed by the Liberal Party, which had won  
the election with 100 seats in the House of Commons. The Conservative Party  
had won 95 seats, and the Progressive Conservative Party had won 1 seat.  
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I am teaching, and secondarily the needs of our board, or the International Lesson system, or any other subsidiary subject for which my loyalty may be asked. I have no brief against the International Lessons Committee or any other set of lessons, but I want to teach those children the things they need to learn and I am going to study that problem, and when I see that any certain bit of missionary instruction can profitably be introduced for a certain portion of the course, I am going to bring the matter before our committee and we are going to have it in our Sunday-school on its own merits. We will try it and if it does not work we will take it out and put back what we had before or something else. I would move that we seek the best in missionary material and that we claim for that in our own councils in the local Sunday-school a place and a hearing and a trial, and then that we do our best to give that trial a successful termination, and to make the missionary teaching harmonious with our other teaching, definite and effective in its presentation, centered in the character and personality of Jesus Christ our Lord. And may he bless every effort and may he make this cause which we represent to abound in success to his own glory for the saving of souls and the development of his kingdom.

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Note:--An informal poll of the meeting showed 15 superintendents, 14 departmental superintendents, and 150 teachers present.

For lack of time, the speaker evidently did not read more or less extended portions of his manuscript covering the sixth and seventh problems.

protection of society and its institutions from aggression, and to maintain the rule of law and justice. Constitutionalism, therefore, can be defined as a system of law in which the rule of law, individual rights and the rule of law are upheld by the state through its legal system and the rule of law is upheld by the state through its legal system.

Constitutionalism is based on a political and social arrangement in which the state, the judiciary, the legislature and the executive are all separate and independent of each other. The state is responsible for upholding the rule of law and the judiciary is responsible for interpreting the constitution and ensuring that it is applied fairly and impartially. The legislature is responsible for making laws and the executive is responsible for enforcing them. The state is also responsible for protecting the rights of individuals and ensuring that they are not violated by the state or by other individuals.

Constitutionalism is based on the principles of equality, freedom, democracy and the rule of law. It is a system of government that protects the rights of individuals and ensures that they are not violated by the state or by other individuals. It is a system of government that protects the rights of individuals and ensures that they are not violated by the state or by other individuals. It is a system of government that protects the rights of individuals and ensures that they are not violated by the state or by other individuals.

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